

BOSTON RECORDER.

THURSDAY, OCT. 5, 1843.

TO THE PATRONS OF THE BOSTON RECORDER.

In the Recorder of Nov. 5, 1841, it was announced that an arrangement had been made by which the Publisher of this paper would be relieved from its labors and responsibilities. On the 17th of December following, notice was given that that arrangement could not be carried into effect.—Since that time the Publisher has used his best endeavors to sustain the usefulness of the paper, and he is gratified in the assurances received, that his labors have not been in vain; but the reasons which justified the first arrangement, have gained additional force by time—and a kind Providence has now opened the way for the desired relief. I have therefore to inform the friends of the establishment that the Rev. MARTIN MOORE has become Proprietor, and will take possession on the first of January next. Mr. Moore has been settled in the Ministry several years; his principles and character are therefore too well known to need any commendation from me. I hope he will receive the support and co-operation of the long-tried friends of the Boston Recorder, and of the Christian community.

All accounts due for the Recorder or for Advertisements up to January 1, 1844, are payable to me; and I earnestly desire, that every one in arrears, will settle his account up to that date, as soon as possible—and thus fulfil the golden rule of doing as they would be done by, and enable me to discharge the demands existing against the establishment.

N. WILLIS.

Recorder Office, Oct. 5, 1843.

THE YOUTH'S COMPANION.

Will continue to be published in the Recorder Office as heretofore, and as I shall have more time to devote to the improvement and usefulness of this popular periodical, I hope to render it still more worthy of patronage.

Post Masters are authorized to send payments for papers free of postage. If an open letter with money is handed to a Post Master, it will save him the trouble of writing, and he will seal it, and frank it, and forward it to the editor—at least many Post Masters have done this, for which they have our thanks. N. WILLIS.

The subscriber respectfully informs the public, that he has obtained the transfer of the Boston Recorder. As its Proprietor, he has engaged such editorial assistance as, he trusts, will give full assurance to the Christian community, that this religious journal will be conducted with vigor and ability. He has the pleasure to announce, that he has been enabled to associate with himself in the editorial department the Rev. R. S. STORRS, D.D., of Braintree, and the Rev. E. D. MOORE, late of Barre.

He has also received promises of aid from various writers of talent in different parts of the country; and will engage correspondents to communicate the latest intelligence, whether of a religious, literary, or otherwise interesting character. The columns of the Recorder will be open, as they ever have been, for the discussion of the doctrines, duties and history of religion. It will continue to be an advocate for the benevolent institutions of the day, and lift up its voice against sin in every form. Some one of its editors will attend, so far as may be practicable, on every important ecclesiastical meeting, in order to furnish full, accurate and early reports of their doings.

The Proprietor solicits the continued patronage of the old steadfast friends of the Boston Recorder, who, for a long series of years, have been reading its pages. To them he would take liberty to say, as it has for such a length of time, given instruction and entertainment to you, let it continue to instruct and benefit your children, and children's children. No reasonable pains or expense will be spared, to render it worthy of such patronage.

It is the purpose of the Proprietor, that the Recorder shall have a vigorous old age, and that its youth shall be renewed. It must be remembered, that it is the oldest religious journal in the world. When first undertaken, it was an enterprise of doubtful success. Had it not been for the perseverance of its late proprietor, it would have died in infancy. Through the blessing of God upon his faithful efforts, it has lived to see its twenty-eighth year; and it has, unquestionably, accomplished great good for the church and for the world. The new Proprietor desires that it may live to accomplish still greater good, and he asks, with earnest solicitude, will not pastors of churches, and the friends of Zion in general, aid him and his associated editors in giving a wide circulation to the Recorder? It is desirable to put it into every family in New England, and into every family throughout our country that delights to cherish New England principles, and New England institutions.

No various are the causes that operate in advancing or retarding the progress of the Gospel, that it is expedient and necessary for such as occupy the watchtower of editorial responsibility, to keep a vigilant eye on the general movements of the age, in religion, literature and science, morals, and even politics, in order to observe and report correctly, that the Church of Christ may be warned and armed. And no discordant are the materials of human society, and, at this day especially, so various the views of conscientious men on important points of doctrine, or discipline, or management, that this duty will require no small effort. We shall aim to be candid and just, and, as far as is practicable, impartial.

It will continue to be the object of the Recorder, as it has been from the beginning, to advocate those principles and institutions which

were planted by our pilgrim fathers. It will make these things known to our children, that the generation to come may know them, even the children that shall be born, who shall arise and declare them to their children, that they may set their hope in God.

To this work the Proprietor and his associated Editors wish to consecrate their time and talents. He and his colleagues pledge themselves to the Christian community to do what they can, with the aid of eminent writers, which they confide in securing, to maintain the Boston Recorder in a rank among the best conducted religious Newspapers in the country. The Proprietor solicits, therefore, the prayers and co-operation of the friends of Zion, that he may be enabled to accomplish this great work, and sustain the high responsibility it involves.

MARTIN MOORE.

Boston, Oct. 5, 1843.

P. S. Two or three active, efficient Clergymen are wanted as agents for the Boston Recorder and Youth's Companion to enter immediately upon their work. The compensation will be liberal. Terms may be known by applying to this office.

HOPE OF HEAVEN.

A bare hope of future happiness is worth nothing. The profane man and the impenitent, the liar and the murderer may indulge it. "I hope," says the common man, "I hope," says the man who looks to "hell, with its iron bands," as his home. He may sometimes fear it, and deprecate it. Conscience may lash him. Reason may dissuade him. Revelation may condemn him. But still, he hopes. Pleasure allures him; honor beguiles him; wealth dazzles him; his own heart deceives him; temptation overpowers him; and he is led captive at the will of the great Adversary. But hope is yet strong within him, that God will not abandon him, nor heaven reject him. That hope is instinctive, and indestructible till the giving up of the ghost. Too often it is fortified by "strong delusions," and vigorously maintained, in opposition to the decision of an enlightened judgment. That it should become the occasion of the soul's destruction, when heaven designed it to be an instrument of bringing salvation, is deeply to be deplored.

Nor among professing Christians is the hope of heaven as pure and certain as it should be. Does it not too often leave them carnal and worldly-minded? Are they not too self-complacent, and self-indulgent, when self-abasement and self-denial better become them? Or, is it not more dependent on peculiar frames of mind or excited animal feeling, than on the habitual desire to know what the Lord will have them to do? Their hope, independently of the object on which it fastens, the source whence it springs, and the effects it produces, is of no more worth than the hope of other men. If it fasten on God and holiness—if it spring from just views of the plan of salvation—and if it purify the affection and the life, leading to forgetfulness of the things that are behind, and an earnest pursuit of those that are before, it carries with it the evidence of a "good hope," and may be cherished as one of the fruits of the Spirit, that will ripen into assurance, and issue in the full vision and enjoyment of the heavenly world. But such are not always the characteristics of the hope indulged by those who have named the name of Christ. Too often, they seem to consider it their privilege to yield themselves up to the spirit of sloth—to follow the vanities of the world as other men do—to whirl away life as if not accountable for its improvement, but as given them only for the indulgence of animal pleasures, and the luxurious anticipations of future happiness. They sleep on and take their rest, as if the world were their eternal home, and no toils nor conflicts were allotted to them. The fact that they are but pilgrims and sojourners here, sounds strangely in their ears, nor do they seem to realize at all, that the scene of their pilgrimage is an enemy's land, where snares and weapons of death meet them at every step. Is it not so? Ought it to be so? Can that hope be a good one, which allows it to be so? Why is the Christian redeemed from sin's bondage, renewed in the spirit of his mind, and enlightened to behold the glory of God? Is it for his personal good only? Is it not that he may labor for God, and wrestle with principalities and powers, and contend against the wickedness of this world, and spend himself in winning souls to Christ, and forwarding the great enterprise of the world's conversion? Let him who hopes to the rest of Heaven, give himself wholly to the increase of holiness in his own heart, and throughout the world.

MISSIONS IN THE SOUTH SEA ISLANDS.

We alluded last week to a recent meeting in London, of the Directors and friends of the London Missionary Society, to welcome the Rev. Thomas Heath, missionary of the Society, who has just returned from the South Seas; and we promised a further notice of the meeting, particularly of the interesting communications made by Mr. Heath, of the state and prospects of missions in the South Seas. Mr. Heath brought home with him two natives of the Samoan or Navigator's Islands, one a converted Tutuian chief, and the other a Christian teacher. The name of the chief is *Leota*, and he is one of the oligarchy of seven who govern the island of Tutuila. The name of the teacher is *Aperamo*, which is *Abraham* Samoanized. He is one of the first seven individuals among whom the remarkable moral and spiritual movement commenced in Tutuila. Both these natives addressed the meeting. The London Patriot gives the following sketch of *Aperamo's* speech:—

"*APERAMO* (the native teacher) next addressed the assembly, also in his native language, which Mr. Heath thus interpreted: He begins, as our Christian converts always do, their speeches, by giving thanks to God, and thanks also to you, and says that he shall relate some things which have grown up. Tutuila Samoa is the name of the group; but Tutuila is the name of the island to which they belong. The grace of God has fallen on their land in answer to your prayers; for that you have prayed that the Word of God may prosper, and it has prospered. The power of God has been remarkably manifested—his expression is, 'Has been poured down.' When they were on one occasion assembled in the House of God, the power of God fell upon them. When they were holding a large meeting at Tutuila, they were sprinkled by the blessing of God from on high, and they all became like dead men. No great was the effect produced, so great did the desire grow to make an offering to God (he means to offer prayer to God), that many of them retired into the bush, and they were not seen again, until the following morning, when they were like persons half-dead—they had been in prayer all night. The consequence was, a very general seeking for instruction from the missionaries, and seeking

from God the blessings of his salvation. They earnestly prayed and sought these things. He again gives thanks to you, because he considers this also as in answer to your prayers."

Subsequently several questions were proposed to each of these Samoans, which elicited from them a very interesting account of their Christian experience. These questions, and the answers of the natives, the reader will find on the first page of this paper.

Mr. Heath addressed the meeting at great length, in reference to the Society's missions in the South Seas. These missions now extend from longitude 140 deg. west, to 169 or 170 deg. east; and this within a belt of latitude of about 10 to 21 or 22 deg. south. They include the Marquesas, Georgian and Society Islands, with many of the smaller islands attached to them; that is, the Austral and Paumotu, and others; the Hervey group, the Samoans, the island of Rotumah, the five islands of the New Hebrides, two of the Loyalty group, and two of the New Caledonian group. Mr. Heath's own particular district was the small island of Manono and a portion of Upolu. He related the following fact in respect to Manono, as a specimen of the manner in which chiefs and clans have been accustomed to hold consultations previous to renouncing heathenism. The custom of holding such consultations generally prevails; sometimes meetings being held successively for months before coming to a decision:—

"The father-chief at Manono is a venerable old man of the name of Pa'a, has taken the name of Jesus, and is a Christian. He is a great warrior, and a great hunter, and a great hunter of the clan were assembled in a large house, in order to discuss the matter. The design I had in view in visiting him was to make him a small present, and state the objects for which we had come to the island. On the following day, the chief of the clan were assembled in a large house, in order to discuss the matter. The chief was at that time very unwell, being afflicted with a severe asthma; and the question under discussion was, not whether they should embrace Christianity, but whether he should apply to me for medicine. They discussed the matter for nearly an hour, and at last, becoming weary, I inquired as to his complaint, and asked him if he would allow me to administer some medicine. He waved his hand that I should go aside, and desired some of the natives to tell me that he was not yet a Christian, and that he could not hear my thing from me regarding the issue of Jehovah till he had decided whether he would become a Christian or not! After half an hour's further discussion, an attendant was despatched to inform me that the members of my congregation, who had been trained by a native teacher from Rarotonga, that he had resolved to become a Christian, and to add, that his family and he supposed many of his clan would unite with him. On the following Sabbath day, we held service in a large house that belonged to him—a house in which they had been accustomed to have their obscene dances, and to hold their public assemblies. We held Christian services there for the first time, and the house was crowded. I suppose there were not less than five hundred persons, all seriously listening to Teava, the native teacher, while he preached to them a faithful sermon on the text, 'His name shall be called Jesus, for he shall save his people from their sins.'"

Thousands after thousands, in the course of two years, thus came under religious instruction. When Mr. Heath left, there were nearly 2000 in Christian communion, in whose private the missionaries had confidence. About 27,000 (nearly half the population of Samoa, have learned to read. Some thousands can write upon slates. The four Gospels have been printed and issued, and other portions of the Bible have been translated into the Samoan language. Nearly 200 native teachers have been under instruction, who labor not only among the Samoans, but go as missionaries to other islands.

In reference to Tutuila, Mr. Heath speaks favorably, and represents the accounts which have been received from there, of the defection of Christian converts, as having been greatly exaggerated. Mr. Heath spoke with a good deal of feeling of the usurpations and persecutions of the French Roman Catholics in the Pacific, by which the missions have been so seriously interrupted, and the people distressed. He said:—

"The French Government, the French frigates, the French captains, the French priests—Jesuits and others—are one great missionary society. Their object is to force the natives of the island, and, if possible, to gain several of the islands for themselves. They are taking measures to form a line of naval stations from Gambier's Island, in the Pacific, to the Sandwich Islands, Wallis's Island, Hervey Island, New Zealand, Tangatapu and perhaps the Fijis. They have a bishop of New Zealand, a Bishop of the Sandwich Islands, and they have lately sent out a bishop to the Marquesas and Tahiti."

The missions at the Marquesas have been suspended, in consequence of the presence of the French frigates and French frigates, who seemed resolved to make those islands subject to France, and the centre of their operations in the South Seas.

[From a Correspondent.]

LETTER FROM FLORIDA.

St. Augustine, E. F. Sept. 16, 1843. MR. EDITOR:—Ever since I have been a resident in this place, it has been my wish to comply with your request for an occasional communication. Perhaps I can make no better commencement, than to speak of it as a resort for invalids.

To begin with my own experience, you know that a long continued decay of strength had seriously interrupted my ministerial labors in the vicinity of your city, and threatened an early termination of my days, especially if exposed to the rigors of another northern winter. A peculiar train of events in the course of divine providence convinced me that it was my duty to break away from the strong attachments which bound me to the neighborhood of my native city, and turn my steps hitherward. Here I found a church, greatly disorganized and dispirited by reason of a long interruption of pastoral care. The field, of course, called for strenuous exertions; but by the blessing of God upon the mild and genial climate, the powers which had been enfeebled by excessive effort, and prolonged disease, proved equal to the emergency. Even amid the active discharge of the duties of the sacred calling to which my life is devoted, I steadily gained in health and vigor, till I became a wonder to myself and the friends around me. The tedious cough and obstinate bronchial complaint, which had caused so much solicitude and suffering, were first alleviated and then removed. My summer's abode has been even more beneficial than that of the preceding winter. Though the climate is warm, the temperature is so uniform, night and day, from month to month, and so allayed by almost constant and healthful breezes, that I have been far better in health than for many previous summers. Having dwelt here for nearly a year, there has as yet been no occasion for summoning a physician in my family, which has never been the case for so long a time before. The

climate is said to be singularly favorable to children, as any one must think on seeing how they swarm in the streets. I know of no other locality throughout all the southern region of our country, which is so uniformly healthy throughout all seasons of the year.

Though it is pleasing to have opportunity to make a grateful record of God's merciful dealings, I should have been reluctant to make personal matters so public, were it not for the hope of inducing others to share in the benefits I have experienced. I am naturally led to reflect much upon the subject. The gospel leads us to set an infinite value upon human life, both as the only day of grace in which salvation may be secured, and as the only day of labor in which the faithful may serve and honor Christ on earth. How many lives, thus instinctively precious, will be shortened next winter by the rigor of the New England chime—lives which, by a prompt and temporary removal to a more temperate sky, might be prolonged to many years.

It is abundantly ascertained, that a timely recourse to this measure, during the incipient stages of pulmonary disease, is all but certain to eradicate it.

It is true that many leave their homes for this purpose, who return no more, or return not in health. But this is often owing to various imprudences during their residence abroad, and often still to their resorting to the measure too late. The invalid thinks he has frequently been severely threatened, and yet has recovered; and he trusts it will be so again. He dreads the interruption of his business, and the incurring of expense, not considering how little such considerations ought to avail when life is at stake. He places an undue confidence in medical advice, or in the use of remedies, which have proved efficacious among some of his acquaintance. Or, more usually, with the timidity and habit of self-indulgence which are common among invalids, he shrinks from the thought of leaving the comforts and endearments of home, and submitting to the fatigues and exposures of a distant journey. Thus he hesitates and lingers in the hope that such a step may prove not to be indispensable, and only determines to adopt it when the delay has rendered it useless and unavailing. In such instances, the journey, in general, only hastens the disease to a fatal termination. And yet I have known many cases which seemed almost hopeless, where recovery has taken place beyond all expectation. In this city persons have lived for many years with but one lobe of the lungs remaining. I would, however, advise patients in whom the disease has far advanced to remain in the bosom of their families, and prepare for the time of their change.

Our Saviour made it a prominent part of his work on earth to "save men's lives;" and I hope that this may not be considered as a mis-judged attempt to prevail upon such as are threatened by a terrible disease to seek safety in flight. Only let them see that their "flight be not in the winter;" and that they effect it in due time.

Invalids who have had recourse to the most noted resorts for such visitors in the south of Europe, have given the preference to the happy air of this place, whose bland and balmy breath has gently stimulated the languid frame, and fanned to a flame the expiring spark of vitality. Here, through the divine goodness, have been "taken a new lease" of the tenure of clay; and repaired the breaches which had almost laid it in the dust. There are thousands of families in New England, which, at whatever sacrifice, to remove beyond the limits where giant Consumption reigns. Full many a valued life might thus be prolonged to friends, who otherwise must feel the bitter anguish of that chamber in which "it is the living who die." Full many a minister of the gospel might live and labor with protracted usefulness at the South, who at the North or West, will sink, after a tedious scene of sickness and inaction, into the land of silence, where there is "no work, nor device, nor knowledge, nor wisdom." M.

[From a Correspondent.]

LETTER FROM SARATOGA SPRINGS.

SARATOGA SPRINGS, AUG. 1843. MR. EDITOR:—I have now been settled in a quiet boarding house long enough to have acquired a little, and report progress. Saratoga has got to be a large village, and is stretching out every year on the right hand and the left. Although the great Hotels are shut up eight or nine months in the year, there is, I am told, a good deal of business done by the permanent residents, when there is little or no company in the place. Both merchants and mechanics find encouragement to settle down here. It is still called a *Hotel*, in deference, I suppose, to the public eye, which would hardly tolerate an appropriate sign-board. Pious persons know that there is such a place in Saratoga.

If you want to hear Lectures on all subjects in the dictionary, come to the Springs. There is *gammam* enough here of this sort, to satisfy the most voracious curiosity. If you wish to know every thing, to master every science and would-be science, art or mystery, in the short-term, and without any study, make it in your way to spend the months of July and August in Saratoga; and if you do not go away with your head full, I am sure it must be because you are a dull scholar.

Perhaps there is no place in the country where you may see more little sights in half a day, than at flood-tide in Saratoga. There is a very curious and amusing display of profiles, just across the street from Congress Spring, which is well worth examining. The obliging knight of the scissors whom you will find there, is truly a distinguished master. I have visited two Daguerreotype rooms, and am surprised to see what improvement has been made in the art of taking miniatures, within the last year, even. There is one defect, however, in these likenesses, which I fear no human skill will ever be able to remedy. An example of it has just occurred. A gentleman called with his wife at one of these rooms, and after examining a great many specimens of the art, she was induced to sit for her miniature. A minute and a half gave it upon the plate. In most respects, her husband liked it well. The figure, the costume, was perfect; but the face was too old. She sat again and again, but with no better success. Such likenesses as they took there, would never do. So the good man and his lady went to a rival little gallery, in hopes of better success. She sat as before, but there was precisely the same defect in the picture, she was still too old. And though her husband remonstrated, and the artist did his very best, the superstitious attempts to remedy the evil, still the likeness was incorrigible. The likenesses would all come out great deal too old. Whether the disappointed husband allowed his better half to take any of them away, I did not learn. But I confess I could not help sympathizing

moment how many of them are in the grave, and how many others, like myself, are growing old, and less and less inclined to go abroad. A new generation has sprung up, even more unknown to me than I am to them. But this is not the only place in which every thing ought to remind me more than it does, that "the places which know me will soon know me no more forever."

As a veteran advocate for the "temperance reform," you will ask me, I suppose, what favorable report I can give of the progress of the good cause "at the Springs." I am sorry that on this topic, I have not more to say. All the large boarding houses, the *United States*, the *Congress*, the *Parthenon*, and the *Union*, as well as many smaller establishments, still harbor the "unclean spirits" may be speedily and forever cast out of them all, as one of the largest has driven them down into the basement story, on their way, as I would hope, to "their own place." I notice one or two "Temperance signs," which were not up last year, and my impression is, that the habit of drinking any thing stronger than Congress water, is becoming less and less fashionable even among the higher and gayer class of visitors. There will be no difficulty in raising the Temperance flag over Congress, or Union Hall, or the Parthenon, whenever the friends of the cause who resort here, are so well. When that time will come, it is impossible to foretell. You would say, and so should I, that it must come very soon. But alas, what can we think, when so many of the friends and advocates of the principle of total abstinence, and among them so many professing Christians and even ministers of the gospel, trouble themselves so little about it in selecting their boarding houses.

It was once remarked rather jocosely, by a religious man of considerable standing and influence, who had been unbending and recreating so freely as to attract some observation, that "he did not hold himself responsible for anything done at the Springs." His meaning was, no doubt, that he went there to unbend, and that he thought it right to conform more to the world than would be consistent at home. Such language, which I am afraid are but too frequent, are exceedingly grievous to the pious people in Saratoga. Such is the force of example, that Christians ought to be more circumspect, more careful to avoid "even the appearance of evil" in places of public resort like this, than among their intimate acquaintances. There are amusements which in themselves are perfectly innocent, but which we cannot consistently engage in, on account of their tendency. Rolling, for instance, in the bowling alleys is a very healthy exercise, and as most people would say, a very harmless amusement; but I am convinced, that it is wrong for clergymen or private Christians to indulge in it at Saratoga; and I am well assured that the friends of religion who reside there, feel strongly on the subject. "Let your light so shine before men, that others may see your good works and glorify your Father who is in heaven."

There are four churches in the village—Presbyterian, Episcopal, Baptist and Methodist, which are attended once a day, at least, by a large proportion of the strangers who happen to be in town on the Sabbath. There are also religious meetings on week day evenings, which I am happy to say some of the visitors esteem it a privilege to attend. The pastors of these churches are spoken well of, and the preaching by clergymen from abroad is, I believe, for the most part good—rather too good, rather too laborious to be in the highest degree useful, especially to common hearers. A minister who comes to the Springs for the first time, perhaps for the last time in his life, is apt to feel that he must bring out something profound, or brilliant, or original, which he will be remembered. How great an error in judgment and fidelity this is will appear most fully at the last day.

You will be surprised, perhaps, to hear me say that there is a theatre at the Springs—yes, a theatre "of the baser sort;" and you will be still more shocked when I tell you, that the building was once a church. A church turned into a theatre! What a desecration! Who would have believed it? And yet, no blame attaches to the congregation that owned and sold it. They parted with it because it had become "too strait" for them. They sold it for a boarding house, and it was for some time occupied as such. But not proving very profitable, Satan, the great patron of the stage, came along, and advised the proprietors to convert it into a play-house. It was done, and is the favorite resort of the lowest of the rabble, as well as of some who ought to respect themselves too much ever to be found in such company. It is still called a *Hotel*, in deference, I suppose, to the public eye, which would hardly tolerate an appropriate sign-board. Pious persons know that there is such a place in Saratoga.

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with him in the disappointment, when having passed through the same ordeal myself, I looked at my own miniature. I could not dispute the likeness. Every body would know it, but surely it ought to be some half a dozen years younger. Now I am sure that as this is a very common, so also it is a very serious grievance. Why need *Daguerreotype* be so very particular about wrinkles, baldness, &c. &c. If a painter in aspect he would get but scanty patronage, and it is a thousand pities, that this kindred art should lie under so serious an objection a day longer.

Yours, sincerely, A. C.

[From a Correspondent.]

LETTERS FROM THE WEST.—NO. V.

MR. EDITOR:—An increased interest respecting the observance of the Sabbath has been excited within the past year, in many parts of New England, by the assiduous efforts of the Rev. Dr. Edwards and others. The communication of any facts with regard to the profanation or observance of the day cannot, therefore, be uninteresting to the friends of religion and the Sabbath.

Having within the past four months travelled much on the Western waters, and spent some little time in the states of Ohio, Kentucky, Indiana, Illinois and the territory of Iowa, I have had opportunity, both by personal observation, and from the testimony of others, to learn something respecting the estimate which is placed upon the Sabbath by the inhabitants of the Western Valley. That the day is desecrated and its sacredness disregarded to a lamentable extent is evident to the most indifferent observer. In those places where I have passed the Sabbath at the West, which have been generally large towns or cities, I have observed that a large proportion of the population entirely neglected worship. In one city in Indiana, with a population of twenty-five hundred, I was told that not more five hundred of the inhabitants ordinarily attended meeting on the Sabbath, including the congregations of the six religious societies of the city.

In many parts of the West a large portion of the population never attend public worship. They are of two classes, the extremes of society—the wealthy and intelligent and the extremely poor and ignorant. The non-attendance of the former class upon public worship is to be attributed in a great measure to the carelessness and ignorance of very many of the Western preachers, particularly of one denomination. They are disgusted with the presumptuous confidence and shameless ignorance which too often characterizes the public performances and private deportment of those who take it upon themselves to be religious teachers. The chief reason why the latter class do not attend upon the preaching of the gospel, is the strength of prejudice and early habit. Many of this class emigrated from the destitute portions of the Southern States, where the Christian Sabbath and the preaching of the gospel are comparatively unknown, and they have never been accustomed to observe the Sabbath, and they cherish an inveterate prejudice against attending public worship.

There are in Indiana and Illinois very many whole families, and even neighborhoods, where there cannot be found a single individual who has even attended a religious meeting or heard a sermon. They look upon the attendance on the preaching of the gospel and the observance of the Sabbath as "a couple of foolish Yankee notions with which they will have nothing to do." It is not common for persons at the West to engage in their ordinary business on the Sabbath, though waggoners and emigrants are sometimes seen travelling on that day, and in Cincinnati and Louisville I saw many stores and shops open—chiefly however kept by Jews. With the great body of those who break the Sabbath, it is regarded as a day for recreation, and is spent in idleness or in riding and visiting.

But the most common and sad desecration of the Sabbath in this Western Valley, is by the running on the Lord's day, up and down these vast rivers, steamboats crowded with passengers. Out of the four hundred steamers which traverse these Western waters I cannot learn that there are more than two which stop on the Sabbath out of regard to the sacredness of the day. And I was surprised, while journeying the past four months, to find so few travellers who stop on the Sabbath; and still more surprised to learn that so many professors of religion, and even clergymen, were guilty of travelling on the Lord's day in these Western steamboats. On one occasion when I left a boat on Saturday evening, there remained on board, with the intention of travelling the next day, a Episcopal clergyman with his wife and sister, and five other professors of religion. The apology given by the clergymen and two others, was that they had been absent from their children, and were anxious to reach home.

At another time, when I left the steamboat on Saturday evening to stop over the Sabbath, four professors of religion, two Presbyterians, one Baptist, and one Methodist, recently converted, (?) continued on board and travelled the next day. On still another occasion, when I came off from a boat on Saturday evening I left on board a member of a Presbyterian Theological Seminary, five other members of evangelical churches, all intending to continue on their journey on the Sabbath. On all these boats there may have been others who were professors of religion with whom I did not become acquainted.

From sources entitled to the fullest credit, I have learned other facts which show how the Sabbath is in the West desecrated by professors of religion. A few months since a card appeared in the daily papers of Cincinnati and St. Louis, signed by five clergymen, thanking the captain of one of the steamboats on the Ohio for his kind attentions to them on their passage from St. Louis to Cincinnati, and for permitting them on the Sabbath to have preaching and other religious services on board his boats. These clergymen gave with their names their religious denomination. Two of them were Baptists, one a Methodist, one a Presbyterian, and I am sorry to add, one a New England Congregationalist. A few days after their card appeared, the captain of the boat published a card, thanking these clergymen for complimenting him and his boat, and in return thanking them very politely "for their interesting religious services and impressive preaching." Not many months since, as a steamboat was passing up the Mississippi on the Sabbath, at one Landing an Episcopal Bishop of a Southern diocese, with thirty black servants came on board to take passage to his summer residence. A few hours after, at another Landing, an Elder of a Presbyterian church came on board the same boat with a drove of hogs.

I have abundant evidence that these are facts; they are, indeed, uncontroverted cases, and I select

them from among the many instances of Sabbath profanation which have come to my knowledge, simply because they are more marked than many others, and because circumstances had conspired to render them more public than most others.

In justice to the West, I ought to remark, that notwithstanding the great disregard for the Sabbath which is manifested by multitudes yet in places in this Western Valley, particularly those which like Marietta were originally settled by New England people, the day is regarded with much the same sacredness as in the old puritan towns of New England. It ought also to be observed that the Sabbath is far less profaned now in the West than formerly, and that there is a large body of professing Christians in this valley who are strongly opposed to this point than most Eastern Christians. Indeed, one of their greatest obstacles in the way of promoting a better observance of the day, is the fact that many, very many, Eastern professors of religion, when travelling in the West, continue their journey on the Sabbath and desecrate the day.

This Sabbath travelling, particularly of Eastern professors of religion, is known, it cannot be kept secret: thus the efforts of the friends of the Lord's day here, to secure the day from profanation, are greatly counteracted and neutralized. Thus too the owners and officers of steam and canal boats & the proprietors of stages are encouraged to run their boats and stages on the Sabbath, and worldly men encouraged to travel on that day. A young gentleman on board a steamboat, a week or two since, told me excitedly that he did not see why he might not travel on the Sabbath, as it was the day of the Lord, and the professor of religion on board the boat, was going to do so. Such is the prevailing system, or rather no system, of treating the Western rivers that it costs time and money to stop travelling on the Sabbath; but no money is ever in the end a loser by keeping that command of Jehovah—Remember the Sabbath day to keep it holy.

When all professors of religion in our country shall come to cherish such a sacred regard for the holy day of rest as did the late pious Lemuel Evans, who rather than endure upon his halcyon hours requested the captain of a Steamboat on the Mississippi to put him ashore on Saturday evening, even in the woods where his house was in sight—when all professors of religion thus regard the Sabbath, they will be willing to sacrifice a little time and money, rather than break one of the express commands of heaven's King. Then God's holy day will be properly hallowed by his people, and men of the world be compelled to honor it, then our land will enjoy a truly Christian Sabbath—a Sabbath bringing with it hallowed associations and heavenly influences. R. W.

NEW PUBLICATIONS.

American Biblical Repository.—This periodical, it is well known, is conducted upon the plan of allowing the publication of sermons which are not necessarily in accordance with those of the editor, nor, indeed, of any individual or class of individuals. The object is to present within certain limits, conflicting opinions, to be freely examined and submitted to the public. The Oct. No. of the Repository, which has been made its appearance in due season, contains from minds and schools which differ widely from each other. Dr. Pond has a valuable article on the Ark of the Testament, in which he successfully assails some of the positions of Prof. Bush, relating to the cherubim. An anonymous writer has chosen for the subject of an essay, *Religious Psychology*; which is only another name for Transcendental Mysticism. Mr. Amos B. of Leicester, Mass., has gone into an examination of Dr. Emmons' Theory of Divine Agency. He takes strong ground against the doctrine which is made the topic of his remarks Dr. Nevin, of Marshall College, Penn., has published a defence of Dr. Rauch against the charge of Pantheism, made against him by Dr. Murdoch in his Sketches of Modern Philosophy. Rev. M. P. Squire, on Hells in Preaching, has made use of some expressions which others would modify. Although there are some objections to this mode of conducting a periodical, its advantages are manifold and great. We have more variety, and generally more ability, with less that is unadvised or uncourteous.

In addition to the articles already alluded to, there are others which will reward an attentive perusal. "English Phonology," by Prof. Deane of Western Reserve College, is exceedingly valuable. The article on the character and Theology of the later Romans is from the pen of Prof. Smith, of Middlebury College. It should be read in connection

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places in this Western Valley, particularly
in New England, the day is regarded
with much the same sacredness as in the
Atlantic towns of New England. It ought
to be observed that the Sabbath is far less
now in the West than formerly, and
now is a large body of professing Chris-
tians who are more scrupulous than
their great Eastern brethren. Indeed,
a better observance of the day is the
way of many, very many, Eastern professors
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NEW PUBLICATIONS.

Heavenly Repository.—This period-
ical is well known, is conducted upon the
allowing the publication of sentiments
and editor, not indeed, of any individual
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of Mr. Smith, of Middlebury College. It
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one on the Character and Theology of the
early Romans. Both are interesting and in-
structive. The Review of Dr. Tocqueville's
theory in America, by Prof. Pond, has many
valuable thoughts, and some eloquent passages.
Sturtevant's remarks on the Education of
Young Men for the Ministry, will be es-
pecially interesting. He is opposed to the
system, and would change the character
of the Education Society. We are not con-
vinced, however, of the propriety of any alteration.

Journal on Congregationalism.—We are
to learn that Messrs. Allen, Morrill and
well, the enterprising publishers in An-
hove, the edition of this work in a few
a new edition of this work. The first
was rapidly sold and was everywhere
received. We understand that the cir-
cumstances of the author rendered it impossible
to issue a second edition as soon as it was
wished. The work has, however, undergone
thorough revision, and been considerably en-
larged. It will be published in six cheap forms
within the reach of every member of
congregational churches. We do not hesi-
tate to say that it is the best advocate of
Congregational church order, and the best manual
of congregational usage with which we are ac-
quainted. The attention directed to the subject,
and the principles of the New England
Church. No efforts have been spared by the
editors to extend their views; and the
works have lately been published with
design. We find no fault with this. We
think that it imposes upon all the mem-
bers of the form of church government
which they defend their doctrines, to hold their
views as it is tenable. We do not wish to
do it in a bigoted or sectarian spirit,
but wish to have every writer fully per-
suaded of his own mind. Mr. Pomeroy writes, we
find with a kind and every candid man will
be in the better for it. His arguments and

his style are remarkably simple and well adapted
to common minds. At the same time this book
contains a complete manual of the usages of our
churches and a thorough and scholarly examina-
tion of the principles upon which they are founded.

Minutes of Rev. John Williams.—Messrs. Al-
len, Morrill, & Wardwell, of Andover, have
published a fine edition of Proulx's *Ministry of
the Life of Rev. John Williams*, Missionary to
Polynesia. The lives of few men afford more
ample materials for an interesting and in-
structive biography than that of Mr. Williams. His
ardent, energetic, and successful labors as a
missionary of the cross, are almost without a
parallel. His self-denying and eminently pro-
fane efforts in Polynesia have been extensive-
ly before the public in the *Missionary Enter-
prises*, and the friends of missions everywhere
hold him in affectionate and melancholy remem-
brance as the 'martyr of Eromanga.' The au-
thor of the Memoir now published, has, without
detracting largely upon the facts with which
the Christian public are already familiar, produced
a volume of intense interest. The work is not
a mere eulogy, but the history of the active and
efficient life of a man whose works constantly
speak his praise, even to the hour of his
tragic death. We take pleasure in commending
the excellent mechanical execution of the vol-
ume. It does credit to the Andover press.

Wrongs of Woman.—This is another work
of Charlotte Elizabeth, a prolific and excellent
writer. We are glad to see her devoting her
fine talents to subjects of practical usefulness.
The first part of 'The Wrongs of Woman' ex-
posed the wrongs which are suffered by a large
class of females in London, the Milliners and
Dressmakers. The present volume, which is
the 'second part,' develops the grosser out-
rages and more barbarous oppressions, to which
the poor women who are employed in English
manufactories are subjected. The enormities
which are brought to light in this little volume,
are almost beyond conception, and reflect the
deepest shame upon a country which boasts that
its queen rules over no slaves. The cruelties of
American Slavery are tender mercies compared
with the inhuman barbarities of the English man-
ufacturing system, as here portrayed by Char-
lotte Elizabeth. The blood chills at the recital
of the enormous wrongs which the sordid, avar-
icious principle of this system inflicts upon the
human race, even in the woods where no
human necessity compels to be its victims.
Women are employed instead of the men—in
such for instance as screw factories—because
they can be hired at a third less wages. The men
are left at home to take care of the children and
the house. The former find themselves in an
atmosphere of loathsome vice, and the latter too
soon yield to the irresistible influence of idleness
and evil communications—while the poor chil-
dren become speedy victims of neglect and cor-
rupting example. Women are subjected to a
grinding system of oppression in regard to their
wages—they work 12 and 13 hours a day for
two dollars a week—they walk sometimes
miles from their miserable homes to the factory,
where they pass the whole day amid the whirl
of machinery, the clang of hammers, the smoke
and dirt, and offensive exhalations and far more
offensive demoralizing intercourse of a crowded
workroom—equal infants are carried to their
mothers once a day for nourishment, by fathers
made idle and drunken by the system itself—
older children the mother may not see from
Monday morning to Saturday night, for they
leave them in bed in the morning and they are
put to bed before she returns at night—women
(married and single) as they grow vicious and
reckless, meet together like the men, at public
houses, to drink, and sing, and smoke, while chil-
dren are left to grow up like brutes—a cordial,
called 'Godfrey's Cordial,' as a very general
remedy, is administered to infants, by fathers
and older children in whose care they are left,
to 'sleep them,' or keep them quiet, while their
mothers are in the work shop; this cordial is a
mixture of molasses and water and opium, and
its constant use throws light on the appalling
fact, that in some of the manufacturing towns
one half the children born among the manu-
facturing population die in their first year. But
we must refer our readers to the volume itself,
if they wish to learn something of this abomi-
nable system of female slavery in England. Two
editions, we observe, have been issued, one by
Mr. W. Dodd and the other by J. S. Taylor,
both of New York. The former is decidedly
the best. Dodd's edition is sold by Tappan &
Dennet; Taylor's by D. S. King.

Rev. Dr. Brownlee, of N. Y.—The Christian
Intelligencer says:—We regret to inform our
readers that our beloved brother, Rev. Dr.
Brownlee, was stricken with paralysis on Tues-
day, the 26th Sept., as he was walking in the
street at Newburgh, to which place he went that
day for the purpose of delivering a temperance
lecture. He was not expected to survive the
shock, and his family was immediately sent for.
He was, however, rather better on Wednesday.

New York City Tract Society.—The
sult of the operations of this society, as reported
at a recent public meeting, are, for the last nine
months, as follows:—1005 the average number
of visitors; 473,261 tracts distributed; 735 Bi-
bles and 448 Testaments supplied to the neces-
sitous, on behalf of the New York Bible So-
ciety; 3,750 volumes lent from the ward libraries;
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tributed prayer meetings held; 37 backsliders re-
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New York Theological Seminary.—The
Journal of Commerce states that the friends of
this institution have come forward to relieve it
of its pecuniary embarrassments; that 25,000
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nently the professorship now held by Rev. Dr.
White, who has devoted his whole time and
energies in behalf of this excellent institution
for a long time past, and who has received
barely his bread as his reward, and to the
conviction of doing much good. Dr. White
will, it is thought, in consequence of this move-
ment, decline the invitation which he has re-
ceived to a professorship in Auburn Seminary.

Visit to the Missions.—We understand
that Rev. Dr. Anderson, one of the Secretaries
of the American Board of Commissioners for
Foreign Missions, is about to make a tour of
a few days for the Mediterranean, with a view
to making an official visit to the missionary sta-
tions of the Board in Turkey, Syria and Greece.
He is expected to be absent about eight months.

Episcopal Convention in New York.
The Episcopal Convention of the diocese of
New York, was in session in the city of New
York last week. Their proceedings, we regret
to say, were marked by disorder, excitement,
and ill-feeling, growing out of the late ordina-
tion of Mr. Carey, and involving the question
of Puseyism, by which the Episcopal church is
notoriously disturbed. We have room only for
a brief summary of the proceedings, which we
derive from the N. Y. Commercial Adv. and
Journal of Commerce:—

Bishop Onderdonk, in his annual address,
declared his unshaken confidence in the propriety
of his action in reference to Mr. Carey's ordina-
tion, and deemed it his duty to commend him to
the church. He objected to regarding the inter-
cession of Dr. Andrus and Smith, on that occa-
sion, as a legitimate protest, inasmuch as the
rubric directed 'the people' to be interrogated as
to their knowledge of the existence of any impe-
diment to the ordination, and the subject be
clergyman, in his clerical capacity, had a right to
object. Suitable modes are provided whereby to
determine the validity of objections advanced by
the laity, and the objections, as in this case, dis-
posed of the action of these gentlemen in interrupting
the services, in order to renew their charges, he
regarded as unwarranted, disorderly and incon-
sistent. Judge Oakley, a lay delegate from St. Thomas
Church, addressed the Convention under circum-
stances of great excitement, and in a manner
unbecomingly disrespectful, inasmuch as such
disrespectful proceedings to a late examination
of a candidate for orders, the subject be brought
before the General Convention, for the purpose
of having a canon passed, requiring the bishop,
in case of objection to an ordination, to order a pri-
vate examination of the candidate, at which all
questions and answers should be in writing.
Rev. Dr. Lyle moved the indefinite postponement
of the resolutions. Thomas L. Ogden, Esq.,
moved as an amendment, that they be laid on the
table. Judge Duer protested against such a dis-
position of them, and hoped there would be no at-
tempt to discuss in a deliberative assembly
the examination of the candidate, at which all
questions and answers should be in writing. The
Bishop pronounced the amendment out of order. Great confusion
ensued, numerous voices all speaking at once, and

with much excitement. The bishop having de-
clared the question to be upon laying the resolu-
tion on the table, the lay-delegates insisted, in a
series of votes, that he be decided by 92 of 100
clergy, 95 voted to lay the resolutions on the table,
and 21 in the negative. Of the lay, 39 in the
affirmative and 45 in the negative. The bi-
shop then stated that it was in order to proceed in
the discussion. An angry discussion ensued on
the question of adopting the resolutions, and on
the question, whether the resolutions should be
of the lay voted in the negative, and 15 of the
clergy and 37 of the laity in the affirmative. So
the resolutions of the laity were carried.

Subsequently, Mr. John Duer presented a pro-
test, signed by many clergy and laity, declaring
that inasmuch as the Bishop had, in the address,
strongly commended the course pursued and the
sentiments advanced by the religious paper called
'The Churchman,' and inasmuch as the signers
of the protest are of opinion that the said paper,
in its spirit and tone, is unworthy the respect of
Protestant Episcopalians, they therefore
dissent from the Bishop's commendation, and de-
clare that this, their protest, be entered on the min-
utes of the convention.

Bishop Onderdonk thereupon rose, and de-
clared that he would not be a party to the protest,
nor to be recorded on his journals; that he threw
himself upon his diocese to sustain his decision;
and that if he failed to do so, he would be bound
to higher power, and resist to the death such a
threatened invasion of his rights. Mr. Duer at-
tempted to ascend the pulpit, but was prevented
by the action of the Convention, which he there-
upon was ordered by the bishop to take his
seats. Mr. Duer again attempted to speak, but
was promptly ordered by the bishop to take his
seats. He then delivered his parting address, after
which prayers were read, and the Convention was ad-
journed.

The objection was, not to Bishop merely to su-
perintend the Convention, but to Bishop clothed with the powers of the
Diocesan in the mother country, powers which
might be exercised to the injury of other de-
nominations. The 'Minutes of Convention' are
for sale by Crocker & Brewster.

D. Hughes's History of the Reformation.—An
abridgement of this interesting and valuable
work, prepared by Edward Dalton, Secretary
to the Protestant Association, has just been is-
sued by J. S. Taylor & Co. New York, and is
for sale by Crocker & Brewster, in this city.
The volume is handsomely printed, and bound in
cloth, making 447 pp. 12mo. and is sold, we are
informed, at 50 cents, which is, considering the
style of the book, a very low price. The work
of abridgement appears to be faithfully and ac-
curately done.

Alison's Europe.—The 15th number of Har-
per's cheap edition is received by Crocker &
Brewster.

McCulloch's Gazetteer.—Crocker & Brewster
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